
A NEW and USEFUL CATECHISM;

Very necessary and teachable, both for
Children and young Christians,

Wherein is contained, by way of *Question*
and *Answer*, a brief Discovery of these
Things;

1. What is God.
2. How he may be known.
3. What Man's State is, by reason of the Fall of
Adam, and his own actual Sins.
4. What Christ is, and the glorious Remedy God
hath provided for Sinners, in sending his Son in-
to the World.
5. That the Scriptures are the undoubted Mind and
Will of God, for Men and Christians to walk
by; evident by six Reasons.
6. What our Duty is to Christ, in Matter of Wor-
ship and holy Conversation.
7. Some few *Questions* and *Answers*, relating to the
Duty of Children, and Servants in particular.

The fourth Edition, Corrected and Amended, with large
Additions, by *MANASSETH KING*, Pastor to
the Church of Christ in *Covenry*.

Parents, bring up your Children in the Nurture and Ad-
monition of the Lord, Ephes. 6: 4.

London, Printed in the Year 1699.

A NEW and IMPROVED

CATECHISM

FOR THE USE OF
CHILDREN and YOUNG COMMUNICANTS

As revised and corrected by way of
and a new and improved edition of the
same.

By the Rev. J. C. ...
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TO THE READER.

FOrasmuch as I have observed, that among the many great and noble Books, there have been scarce any that have minded this Work, of publishing any thing tending to the instructing of Youth in the Things of the Lord, in such a way as may be by Parents or Masters easily by way of Question asked, and by way of Answer easily learned by Children or Servants. I have therefore, as one of those that bear good-will to the Education of Youth, and the Edification of others; and so far as I know my own Heart, to the eternal Salvation of all whom Jesus Christ hath died for, have singly intended the Glory of God, in whose Hand is all our Breaths, and do humbly offer this, as tending thereto in this ensuing Dialogue; desiring that if my Knowledge may not be so great as others, nor my Judgment so regulated according to the Scriptures of Truth, as others, that it may not prejudice them against what Truth they may find, nor hinder, but rather further them to the bringing forth a more excellent Piece of this Nature; and then I am sure God will have the Glory, Souls may have

the Benefit, many Families that too much, yea, I judge sinfully neglect the instructing of their Children, or Servants under their Charge, receive more Benefit: not knowing, as the Apostle saith, but thou, O Man, mayst save thy Wife. So what knowest thou, O Father, but thou by thy care in bringing up thy Child in the Nurture and Admonition of the Lord, mayest save thy Child, thy Servant; thy Patterns or Examples being daily agreeable to thy Instruction: and thy neglect of this Duty may be sad upon the Day of thy Account, when the Blood of any poor Soul living in thy Family may be required at thy Hand, because thou didst not do thy utmost in the use of the Means God hath appointed to reclaim them from Evil, and the Snares of Death, and to bring them to the understanding of the Will and Work of God appointed for them to observe. Among the rest of those great Endeavour of many of the Lord's People in these things, I do here present thee with a few Questions and Answers grounded upon Scripture, which I shall beg thy esteem of no farther, than thou findest them agree with the Law and Testimony, Isa. 8. and desire from my Soul, that every Man and Woman, Child and Servant, may learn to know the Things that belong to their Peace, and may escape the Snares of Death; in which I desire to remain one that is commanded to love my Neighbour as my self.

Manasseh King.

The

(V)
The Child's Instructor :

Q. R.

Brother Benjamin Keach's Verses.

O Child most dear, encline thine Ear,
And hearken to God's Voice :
His Counsel take, and that will make
God's Angels to rejoice.
Be not like those, that Grace oppose,
And give their Minds to play :
But let thy Mind be well inclin'd,
In seeking Wisdom's Way.
Learn in thy Youth, God's holy Truth,
Christ's blessed Cross to bear :
And so shalt thou, though hated now,
In Heaven have a share.
Don't lie nor swear, to steal don't dare,
Have a care of such Evils :
For such must die, and in Hell lie,
With damned Souls and Devils.
In a right way, thou must obey,
Thy Father and thy Mother :
As also right, in God's dear sight,
To love Sister and Brother.

Let not vain pleasure, nor earthly Treasure
Thy Soul seek and desire:

For these things know, God will o'rthrow
with his consuming Fire.

Spend all thy Days in righteous Ways,
God's holy Name to hallow:

That at thy last, thy Days being past,
A blessed end may follow,

And though thou die, and in Grave lie,
Yet Christ will thee awake:

And Angels send thee to attend,
And into's Kingdom take.

Where thou shalt rest, with Saints the best,
And pray that so may I,

And have the Crown of bless'd renown,
God's Name to magnify.

That thou with Christ in Paradise,
For ever mayest dwell.

Thus do thou pray, both Night and Day,
And so dear Child farewell.

A New and Useful

CATECHISM.

Question. *What is God?*
Answer. A Spirit, a King Immortal,
 only Wise, Holy, Merciful, Just, All-
 seeing, a Heart-searching *Jehovah*, Joh.

4.24. 1 Tim. 6. 15. 1 Pet. 1. 15. Ephes. 2. 4.
 Psal. 86. 5. Prov. 15. 3. Isa. 45. 21.

Quest. *How may he be known?*

Ans. By his Works, Attributes, and his
 Word, Rom. 2. 14, 15. Micah 7. 18. Isa. 9. 6.
 Job Chap. 38. 39. Exod. 34. 6, 7, 8.

Quest. *What are his works?*

Ans. He made Heaven, Earth, the Sea,
 and all that in them is, in six Days, and rested
 the seventh Day, and saw all things to be ex-
 ceeding Good.

Quest. *What is wonderful in his Works further?*

A. His making all Things of Nothing, his pre-
 serving all things by his Mercy & Power, calleth
 for the Waters out of the Sea, poureth them
 out upon the Earth, Amos 3. 8. Gives the Sun
 for a Light by Day, and the Moon and Stars
 by Night; giveth the Rainbow as a Sign that
 the World shall be no more drowned, placing

Virtue, and Operation in every Herb, Tree, Plant, for the use and benefit of his Creature, Man. And for a further discovery, take notice of *Job 38 & 39 Chapters, Gen. 9. 13. Gen. 1. 28, 29, 30.*

Quest. What are his Attributes?

Ans. His Wisdom, his Holiness, his Justice, his Mercy, his Faithfulness, his All-seeingness, and his infiniteness in them, and Immortality and Immutability, *1 Tim. 6. 15. 1 Cor. 10. 13. Rev. 15. 4. Psal. 139. 2.*

Quest. What is his Word?

Ans. That which declareth him so to be, and proceedeth from himself, *Psal. 19. 1, 2, 3, 4, 5, 6, 7.*

Quest. Why did God create all things?

Ans. For his pleasure all things are and were created, *Rev. 4. 11.*

Quest. Did God create any Man on purpose to damn him?

Ans. No; for he saith, as I live, I desire not the Death of a Sinner, but rather that he may turn and live, *Ezek. 18. 22, 23, 24. & 33. 11.*

Q. What was Man made of?

A. Dust of the Earth, *Gen. 2. 7.*

Q. After what manner was he made?

A. He is said to be created after God's own Image, having Dominion over all the earthly Creatures, *Gen. 1. 27, 28.*

Q. What did God give to Adam at the first?

A. He gave him a pleasant Paradise, and a Law; That of every Tree in the Garden he might

A new and useful Catechism.

might eat; but of the Tree of Knowledge of Good and Evil he should not eat; for in the Day he eat thereof, he should surely die, *Gen. 2. 17.*

Q. How came Adam to break the Law given unto him?

*A. By the Woman's yielding to the Serpent, did take and eat of the forbidden Fruit, and she gave to her Husband, and he did eat, *Gen. 3. 6.**

Q. Did Eve being tempted or provoked to eat by the Serpent, or Adam by the Woman, excuse their Sin?

A. No; for God passeth Sentence upon them both, and also upon the Serpent.

Q. What Misery fell they under as their Punishment?

*A. To the Woman God saith, I will greatly multiply thy Sorrows, and thy Conceptions; in Sorrow shalt thou bring forth Children, and thy desire shall be to thy Husband, and he shall rule over thee, *Gen. 3. 16.**

Q. What did God say to Adam?

*A. Because thou hast hearkened to the Voice of thy Wife, the ground shall be cursed for thy sake; Thorns and Thistles shall it bring forth; thou shalt in the sweat of thy Face eat thy Bread, until thou return unto the Dust; for Dust thou art, and unto Dust thou shalt return. He was also ashamed of his Nakedness, feared to appear before his Maker, turned out of Paradise, and Cherubims set to keep the Way of the Tree of Life with flaming Swords, that he might not eat thereof, lest he live for ever, *Gen. 3. 17, 18, 19, 22, 23, 24.**

Q. Here is sad News of Death, and Mortality, and Pain, and loosing of a pleasant Paradise. How came the happy News of Life immortal, and enjoying of a heavenly Paradise?

A. Through a second Adam, Christ Jesus, who hath abolished Death, and hath brought Life and Immortality onto Light, through the Gospel. 2 Tim. 1. 10. Heb. 2. 14. 1 Cor. 15. 22. Gen. 3. 15.

Q. What is Jesus Christ?

A. The Son of God, the Saviour of poor, lost, worthless, straying Sinners.

Q. How may that appear?

A. By the wonders wrought at his Conception, at his Birth, by himself whilst on Earth personally, at his Transfiguration, at his Baptism, at his Death, at his Resurrection.

Q. What was wrought in a miraculous way at his Conception?

A. Mary with Child by the Holy Ghost, and not after any ordinary manner, Mat. 1. 16. Joseph being espoused unto her, thought to put her away, not knowing what was done; but an Angel appeared to satisfy him, and directed him to call his Name Jesus, for he should save his People from their Sins, Mat. 1. 21.

Q. What Wonder was done at his Birth?

A. A Star arose out of the East, which the Wise-men followed, till it stood still over the Place where the young Child lay, Mat. 2. 10.

Q. What else was done at his Birth?

A. Their rejoicing and worshipping of him;

Herod's

Herod's cruel Design frustrated, as relating to the killing of the Babe, by the Lord's appearing unto them in a Dream, and sending them another way, Mat. 2. 12.

Q. What else was wonderful?

A. An Angel appearing unto two Shepherds in great Glory, saying, Fear not, for I bring you glad Tidings, which shall be to all People; for unto you is born this Day, in the City of David, a Saviour, Christ the Lord.

Q. What else was wrought wonderfully at his Birth?

A. A heavenly Host immediatly appearing, praising God, and saying, Glory to God in the Highest, on Earth Peace, Good-will towards Men, Luke, 2. 9, 10, 11, 12, 13, 14.

Q. What Wonders were wrought in his Life-time?

A. Disputing with the Doctors at twelve Years of Age; rebuking violent Diseases, and they departed by the Word of his Mouth, Joh. 4. 10. turned Water into Wine, John 2. 9. raised the Dead, cleansed the Lepers; the Lame walk, the Blind see, the Deaf hear, the Dumb speak, Mat. 11. 5. Rather than he will give Offence, causeth Money to be taken out of a Fish's Mouth, Mat. 17. 27.

Q. What else was wrought by Christ in his Life-time?

A. The Wind and the Sea obey him, and are calm at his Command, Mat. 8. 26, 27. Five thousand fed with five Loaves, and two little Fishes, Mat. 14. 19, 20, 21.

Q

Q. What was wonderful at his Baptism?

A. The Spirit of God lighting upon him as a Dove, as he came out of the Water, testifying that he was the Son of God, in whom he was well-pleased, *Mat. 3. 16.* Also at his being transfigured upon the Mount, his Face did shine as the Sun, and his Raiment white as the Light, a bright Cloud over-shadowed them, and a Voice out of the Cloud, saying, This is my beloved Son, in whom I am well-pleased, hear ye him, *Mat. 17. 2.*

Q. What was done at his Death?

A. The Vail of the Temple rent, to signify the End of those Types, he being the Substance, *Heb. 9. 11.* and Darkness over all the Earth, from the 6th Hour to the 9th Hour, *Luke 23. 44.* the Earth did quake, and the Rocks rent, and the Graves were opened; and many of the dead Bodies of the Saints which slept, arose after his Resurrection, and went into the holy City, *Mat. 27. 51, 52, 53.*

Q. What Wonders were wrought at his Resurrection?

A. A great Earthquake; an Angel descending from Heaven, and came and rolled the Stone from the Door, and sat upon it; his Countenance like Lightning, and his Raiment white as Snow: and for fear of him the Keepers did shake, and became as dead Men, telling the Women that Christ was risen; shewing them the Place where the Lord lay; and said unto them, Go quickly and tell his Disciples, he is risen from

from the Dead. *Matth. 28. 2, 3, 4, 5, 6, 7.*

Q. How long was it from his Death to his Ascension?

A. Forty Days, speaking to them of the things concerning the Kingdom of God, Acts 1. 3.

Q. What was done at his Ascension?

A. Two Men standing by the Disciples in white Apparel, testifying that the same Jesus whom they had seen ascend into Heaven, should so come in like manner as ye have seen him go into Heaven, Acts 1. 11.

Q. What was done after his Ascension?

A. The Disciples being together, and praying upon the Day of Pentecost, they received the Promise of the Spirit, and were filled with the Holy Ghost, so as that they were able to speak to the understanding of all Nations; and Gifts bestowed upon them and others, for the Edification of the Church, perfecting of the Saints for the Work of the Ministry: this appears from these Scriptures, Acts 2. 3. Eph. 4. 8. 1 Cor. 12. 7.

Q. What did the Lord Jesus come into the World to do?

A. He came to seek and save them that were lost, to give the knowledge of Salvation and Remission of Sins; to give Light to them that sat in Darkness, and the shadow of Death; to guide our Feet in the Path of Peace, Luk. 19. 10. & 1. 77, 78, 79. & 24. 47. and to destroy the Work of the Devil, 1 John 3. 8.

Q. How came Man into his lost miserable Estate?

1. By

A. By Sin.

Q. What is Sin?

A. It is the Transgression of the Law, *Rom.*
7. 7. 1 *Joh.* 3. 4.

Q. What Means hath Christ used to seek and save them that are lost?

A. He hath, by the means of Death, redeemed us from him that had the Power of Death, even the Devil; and deliver'd them who thro' fear of Death, were all their Life-time subject to Bondage. He was wounded for our Iniquities, broken for our Transgressions; the Chastisement of our Peace was upon him, and thro' his Stripes we are healed: He poured out his Soul unto Death, and made Intercession for Transgressors.

Q. Did he do this for all Men?

A. Yea, all have, like Sheep, gone astray; and the Lord hath laid upon him the Iniquity of us all.

Q. How doth it appear that Christ died for all Men?

A. From the Types under the Law; from the Testimony of all the Prophets; from the Testimony of an Angel, and of the Heavenly Host; from the Testimony of Christ and his Holy Apostles.

Q. How from Types doth it appear that Christ died for all Men?

A. As the Paschal Lamb being slain, was a Sign of Safety and Deliverance to *Israel*; so Jesus Christ is called the Lamb slain from the

Foun-

Foundation of the World ; and is called the Lamb of God that taketh away the Sins of the World ; and that saveth all that believe, from Wrath to come. *Rev. 12. 8. Joh. 1. 29. 1 Thess. 1. 10.*

Q. How else ?

A. By the brazen Serpent, that as truly as it was lifted up by *Moses*, for the healing of all that were stung or bitten ; so *Christ* is held forth and lifted up, for the comfort of every poor distressed Sinner ; that whosoever believeth, might not perish, but have eternal Life. *Joh. 3. 14, 15, 16.*

Q. How else by the Manna ?

A. That as the *Manna* fell for all *Israel* to gather, and be nourished in the eating of it ; so *Jesus Christ* came, the true Bread from Heaven, to give his Flesh for the Life of the World, that all those that believe on *Jesus Christ*, and feed on him by Faith, might be nourished up to eternal Life. *Joh. 6. 51.*

Q. How else doth it appear ?

A. By the Testimony of an Angel, saying, Fear not, I bring you glad Tidings, which shall be to all People ; for unto you is born this Day, in the City of *David*, a Saviour, *Christ* the Lord, *Luke 2. 10, 11, 12.*

Q. How else ?

A. Immediately a Heavenly Host praising God, and saying, Glory to God in the highest, Peace, good Will towards Men, *Luk. 2. 13, 14.*

Q. How else doth it appear ?

A. By the Testimony of all the Prophets,

Acts

Acts 10. 47. To him give all the Prophets witness, that whosoever believeth in him, should have remission of Sins.

Q. How else doth it appear?

A. From the Testimony of Christ, who saith, The Bread which I give, is my Flesh; which I give for the Life of the World, *John 6. 51.* By the Testimony of his Apostles, who thus judge, that if one died for all, then they which live, should not live to themselves, but unto him that died for them, and rose again, *2 Cor 5. 14.* Who say, that he by the Grace of God, tasted Death for every Man, *Heb. 2. 9.* Who gave himself a Ransom for all, to be testified in due Time. And this Truth, Paul was ordained a Preacher of among the Gentiles, *1 Tim. 2. 6, 7.* Who say, that he is not only a Propitiation for our Sins, but for the Sins of the whole World, *1 John 2. 2.*

Q. What farther Means doth he use to seek and save them that are lost, or are by reason of Sin in a damnable Condition, if dying therein?

A. He rose again for the Justification of poor sinful Man, in which he hath given assurance unto Man of his Resurrection, and that there is a Day that he must come to Judgment. *Acts 17. 31.* Also appointing, that the Gospel should be preached to every Creature, *Mark 16. 13, 16.* Also affording his Spirit to convince Men of Sin, if they believe not, *John 16. 8, 9.* Also by the glorious Benefits of his Ascension, did and doth furnish Men with Gifts for the Work of the Ministry, to be Ambassadors for Christ, to beseech

beseech Souls to be reconciled, *Ephes. 4. 11. 12.*
2 Cor. 5. 19, 20.

Q. What farther Means doth he use to bring Men to Happiness?

A. By virtue of his Intercession, Vengeance is staid from coming speedily and suddenly upon Men, *Luke 13. 8. Isa. 53. 12.* Also his patient waiting upon Men from time to time; Warnings given by his Severity upon some, promising Happiness and Eternal Life, if they believe and obey; threatening Eternal Death and Damnation, if they believe not, and are disobedient. *Prov. 1. 20. Jer. 13. 27. Mat. 11. 21. John 3. 36. 1 Cor. 10. 12.*

Q. Did Jesus Christ die for all Men, that they might be saved?

A. Yea; for he complaineth, saying, Ye will not come unto me, that you might have Life; and he came not to condemn the World, but that the World through him might be saved. And John came to bear witness of that Light, that all Men through him might believe, *John 5. 40. & 3. 17. & 1. 7.*

Q. Are Men saved only by the Death of Christ?

A. They are said to be reconciled by his Death, but saved by his Life, *Rom. 5. 10.*

Q. What is that which renders Men Enemies unto God, and under his wrath.

A. Evil wicked Works, *Col. 1. 21. Ephes. 2. 2, 11.*

Q. What are the Works of the Flesh?

A. Adultery, Fornication, Uncleanness, La-
B sciviousness,

Sciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Envyings, Drunkenness, Murders, Reviling.

Q. Shall any such inherit the Kingdom of Heaven?

A. No. Gal. 5. 19, 20. 1 Cor. 6. 9. Ephes. 5. 6.

Q. Will not Omissions of Good hinder from Eternal Life, as well as Commissions of Evil?

A. Yea; for Christ saith, the not giving to him when he was an hungry; the not clothing of him when he was naked; the not visiting of him when he was sick; the not coming unto him when he was in Prison; he will take this want of Mercy to his little Ones that believe, as done to himself; and these shall go away into everlasting Destruction, Mat. 25. 41, 42, 43.

Q. What is required of all Men guilty of committing Evil, or omitting Good?

A. Confessing their Sins before the Lord, and being humbled for them, with a Resolution to forsake them, through a constant watchfulness against them. Prov. 28. 13. Luk. 24. 27. Acts 17. 30. 2 Cor. 7. 10.

Q. What Rule hath God left us to guide and direct, what to avoid, what to believe, and what to do?

A. The Holy Scripture, which are able to make the Man of God wise unto Salvation, and to furnish him to every good Work; and are profitable for Instruction, Correction, Comfort, Acts 24. 14. & 17. 11. 2 Tim. 3. 16, 17.

Q. How

Q. How may it appear that they are the Mind of God, for us to walk by?

A. 1. By the wonderful Miracles wrought, to confirm the words spoken by Christ, and his Apostles and Prophets, recorded therein. 2. By the constant fulfilling of the Prophecies and Promises therein contained. 3. By the entire Purity of the teaching of God contained in them, leading from Sin to Holiness, from Earth to Heaven, from Death to Life, from a Carnal State to a Spiritual, from Darkness to Light. 4. From the wonderful preservation of them, that neither Time nor Tyranny could extinguish. 5. By the sweet Harmony and Agreement against those Evils that Men are most inclined to commit. 6. By the powerful Operation of them, in converting Thousands.

Q. Wherein doth their Profitableness farther appear?

A. By hiding them in the Heart, they keep from Sin, and the Path of the Destroyer, and are a Means to bring to believe, *Psal. 119. 9. Joh. 20. 31. Rom. 15. 4. 1 Joh. 2. 9.*

Q. When there is Faith and Repentance manifested, what doth the Scripture require such Men to do in the next place?

A. They are, after the manifestation of Faith and Repentance, to be Baptized with Water, into the Name of Father, Son, and holy Spirit, *Mat. 28. 19. Mar. 16. 16. Act. 2. 41. & 10. 48. & 18. 8.*

Q. In what manner is this Ordinance to be administered?

A. We find no mention made in Scripture of Sprinkling being the manner; but Christ, our glorious Pattern, came up out of the Water, and the Spirit of God lighted on him as a Dove. *Philip* and the *Eunuch* are said to go down into the Water; and when *Philip* had baptized him, they came both up out of the Water, *Act. 8. 39.* The Apostle *Paul* telleth the Saints, speaking of the signification of Baptism, as also the manner, saith, Therefore we are buried with him in Baptism; and burying is a covering the whole Man, putting the Party baptized under the Water, *Rom. 6. 2. Joh. 3. 23.*

Q. What doth Baptism signify?

A. A death unto Sin, a rising unto newness of Life, that which the believing Subject ought to have in his mind then, and to appear reckoning himself dead to Sin, and one minding a new Life afterward, *Rom. 6. 2, 7. Col. 2. 12.*

Q. What Priviledge or Benefit hath the Believer, by being Baptized with Water into the Lord's Name?

A. He is in the way to receive the precious Comfort of the Holy Spirit, and Remission of his Sins, and to have fellowship with the Church in all other good Duties, as being a visible Member thereof, added by Faith, Repentance and Baptism, as appears by these Scriptures, *Acts 2. 38, 39. & 2. 41. & 22. 16.*

Q. How many Baptisms be there?

A. Three.

Q. Which be they?

A. Baptism of Water, and of the Spirit, and of Afflictions.

Q. Who

Q. Who are the Administrators of Water-Baptism?

A. Faithful preaching Disciples may administer it to Men and Women, *Mat. 28. 19. Acts 8. 37, 38. & 8. 12. & 22. 16.*

Q. Why may not Infants be baptized, seeing it is no where forbidden?

A. Revealed things belong to us and our Children; but we find not that revealed as any part of the Will of God: also in doing that in Worship to God, which we have neither Precept from God, nor Example from Christ, is Will-worship; and that is forbidden, *Levit. 10. 2. Col. 4. 23.*

Q. Who are the Administrators of the Baptism of affliction?

A. The World and the Devil. *Rev. 2. 10.*

Q. Who are the Administrators of the Spirit's Baptism?

A. God and Jesus Christ only are the Administrators of that, *Mat. 3. 11. Joel 2. 18.*

Q. What is the Spirit's Baptism?

A. It is the extraordinary Measures of the Spirit given from God, whereby Persons are enabled to work Miracles, speak with Tongues, *Mat. 3. 11. Acts 1. 5. compared with Acts 2. 4. & 11. 16, 17.*

Q. What are we to look for after this short Life is ended?

A. Resurrection from the Dead, by the wonderful Power of God, and made incorruptible, and come to Judgment, and receive

according to the Works done in the Body, either eternal Happiness, as the End of the Faith of the Lord's People, or else eternal Damnation, as the just Reward of all those that know not God, and obey not the Gospel, *1 Pet. 1. 9. 2 Thess. 1. 8.*

Q. What must Men expect in this World in following Christ, leaving their vain Conversation, and witnessing against the Evil of the Times and Days wherein they live?

*A. They must, in living Godly, suffer Persecution, and expect to have Men lay their Hands on them, and put them into Prison; scourge them, and put them to Death; despise their pure holy Profession with names of Blasphemy, Heresy, Delusion; saying all manner of Evil falsely for his Name sake, *Luke 6. 22, 24. Acts 24.**

Q. What is needful then for Men to learn that intend to follow Christ in this Vail of Misery?

*A. Self-denial and Contentation, to labour to increase in Faith and Patience, to see more in reproach for Christ's sake, than in a Kingdom of carnal sinful Delights, *Heb. 11. 24, 25.* Wisely to sit down and count the Cost, *Luke 14. 27, 28.**

Q. What is, or will be the Danger of drawing back from Truth, when a Man once professeth it?

A. They had better they had never known the holy Commandment, than after to turn from it; they are such in so doing, that God's Soul will have no pleasure in; they shall also be

be filled with their own Ways, lie open to strong Delusions, because they received not the Truth in the love of it; such as are unfit for the Kingdom of Heaven, and are compared to Dogs returning to their own Vomit; and wandering Stars, to whom is reserved the Blackness of Darkness for ever. *Luke 9. 42. Psal. 125. 5. 2 Pet. 2. 20. 2 Thess. 2. ch. Prov. 14. 14.*

Q. What Duties are the Church of Christ to observe, after they are gathered by Faith, Repentance, Baptism, and intend to profess Christ?

*A. They are to assemble together at their appointed Times, to edify and build up each other in their most holy Faith; to provoke to Love and good Works, and not to forsake the assembling of themselves together, as the manner of some is, *Heb. 3. 13. & 10. 24, 25.**

Q. What are they to do first of all when they come together?

*A. To agree to make Supplications unto the Lord by Prayer, Intercession, giving of Thanks for all Men, Kings, and all that are in Authority, that under them we may lead a godly and peaceable Life, in all Godliness and Honesty, *1 Tim. 2. 1, 2, 3.**

Q. What is Prayer.

*A. It is a reverend Asking of those Things we need, agreeable to the Lord's holy Will, *Jam. 5. 13. Psal. 69. 13.**

Q. What is Intercession?

*A. It is a suing earnestly for Mercy for others unto the Lord, *Jer. 7. 16.**

Q. What is Thanksgiving?
A. It is a being seriously sensible of the Mercies of God, either Temporal or Spiritual, and glorifying of him, by Praising or giving Thanks unto God for them, *Luke 2. 38. Acts 27. 35.*

Q. In what manner must we pray?

A. In Faith and Love, lifting up pure Hands without Wrath or Doubting, *1 Tim. 2. 8. Jam. 1. 6. Mark 11. 25.*

Q. Is this Duty privately to be observed?

A. Yea, much by every Christian Man, to watch unto Prayer, to go often about the Work, and not to be weary of it; solemnly setting apart Time every Day for the Work, that he may be kept from Evil, and enabled to do his Duty, *Luke 18. 1. 1 Thess. 5. 21. Mar. 6. 6.*

Q. What other Duties are required of Church-members?

A. Loving meek Admonitions given to those that transgress; commending what is good, with the most gaining winning Terms that may be, for the preventing of Evil, and bringing to a godly Sorrow. *Gal. 6. 1. Rev. 2. 1, 2. 2 Cor. 11. 19.*

Q. What ought the Reprover of Evil to do farther?

A. Examine himself, and cast out the Beam out of his own eye, then will he clearly see the Mote that is in his Brother's; not upbraiding with former Evils, lifting up his heart to God for a Blessing and Direction how to give it to the Party offending, *Mat. 7. 3, 4. Luke 19. 3.*

Q. What

Q. What farther?

A. If a private Offence, to tell the Offender between thee and him alone, avoiding Tale-bearing : if he hear not, take another or two, that in the Mouth of two or three Witnesses every Word may be established : if he hear not then, tell the Church, *Mat. 18. 15, 16, 17.*

Q. What then is the Church to do?

A. They are publickly to enquire into the Evil, and the guiltiness of the Party sinning ; and to manifest the Danger of Sin, with the vileness and odiousness thereof ; lovingly to beseech the Party offending, to turn from it : And in case they see Stobbornness, plainly and sharply to reprove, and afterwards to account him as a Heathen Man and Publican, *Mat. 18. 17.*

Q. What is the Duty of the Reproved?

A. To love them that do it ; to esteem the Wounds of a Friend, better than the Kisses of an Enemy ; to account the Smitings of the Righteous, as a Balm to help a Soul when wounded by Sin ; to suspect and search their own Hearts, and find out their own Iniquity ; to confess to God, and to them, that they have offended, and not to hide their Evils under any Pretence or Excuse whatsoever ; and then there is a Promise of Mercy, *Prov. 28. 13. Jam. 5. 15. Prov. 9. 8.*

Q. What is the Man that hath sinned farther to do, that he may have comfort?

A. He is to apply the Promise of Mercy ; to remember that he hath an Advocate with the Father ;

Father ; to walk humbly and watchfully, both towards God and Man, *1 Joh. 2. 1. 2 Cor. 5. 10.*

Q. What then is the offended Brother to do?

*A. Freely to forgive, pass by, and not remember nor upbraid the Person afterwards with his Evils ; to desire the forgiveness of his Trespases, as he forgives his Brother his ; and to pray that his Brother may be healed. *Mat. 18. 35. & 6. 12. Jam. 5. 16.**

Q. What further is the Church of God to do?

*A. To break Bread in remembrance of Christ's Body being broken ; to drink of the Fruit of the Grape, in remembrance of his Blood being shed for them, *Mat. 26. 28. Luke 22. 29. 1 Cor. 11. 24, 25, 26.**

Q. What is set forth to the believing Soul in this Ordinance?

*A. The great Love of the Lord Jesus in dying for them, in redeeming them by his Blood, *1 Pet. 1. 18.* in being broken for their Transgressions, wounded for their Iniquities ; becoming Sin, that knew no Sin, that they might be made the Righteousness of God in him, *2 Cor. 5. 21. Isa. 53. 2, 3.**

Q. What else is to be minded in this Ordinance by the Believer?

*A. A constant feeding upon the Benefits of Christ's Death by Faith, whereby a Soul may discern Christ's Body broken to be Bread indeed, and his Blood being shed to be Drink indeed, nourishing of the believing Soul to Eternal Life, *John 6. 51, 54.**

Q. What

Q. What farther is to be minded?

A. A New Testament dedicated in his Blood, and an end put to all the shadowing Sacrifices in the Time of the Law, the middle-Wall of Partition being broken down; and in the slighting of his Will and Testament, it is a slighting of his Blood; according to Scripture, *Heb. 10. 28, 29. & 9. 15, 16, 17. & 12. 25.*

Q. What is the Receiver of this Ordinance to do by way of Preparation?

A. To examine himself, to lay aside every Sin, and to keep the Feast with unleavened Bread of Sincerity & Truth, *1 Cor. 5. 8. & 11. 28.*

Q. What is the Administrator to do?

A. He is to take the Bread, and bless the Lord, and to seek a Blessing from the Lord upon his Appointment; and to speak such words that may affect the Hearts of the Receivers with the unspeakable Gift of God, even Christ; and after to deliver it as that which is broken, and to be eaten in remembrance of the Body of Christ being broken for them; and after the same manner to take the Cup, delivering of it as that which doth shew forth the Blood of Christ, and the New Testament in his Blood, which was shed for them, and many, for the Remission of their Sins. *1 Cor. 11. 24, 25, 26. Luke 22. 19, 20.*

Q. After the Ordinance is thus Administred, what is then to be done farther?

A. A solemn hearty, praising, blessing, singing unto God, for his unsearchable Riches

of his Grace in Christ unto them, 1 Cor. 14. 15.
Mat. 26. 30.

Q. What is the Danger of eating and drinking Unworthily?

A. They eat and drink Damnation to themselves, in not discerning the Lord's Body, 1 Cor. 11. 27.

Q. What is farther to be done by the Church?

A. If any speak, or have received Understanding, Utterance, Boldness from the Spirit; as they have received, every one to minister the manifold Graces of God: If any speak, to speak as the Oracles of God, 1 Pet. 4. 11.
1 Cor. 14. 1, 29.

Q. May any gifted Brother in the Church preach?

A. Yea, for they may all prophesy one by one, that all may learn and be comforted: And Christ saith, No man lighteth a Candle to put under a Bed, or a Bushel, but on a Candlestick, that the Household may have Light. Mind his Counsel in the next words, 1 Cor. 14. 30. Mat. 6. 15, 16.

Q. What farther is to be done by the Church of God in assembling together?

A. Contributing to the Necessity of the poor Saints, as God hath prospered them, 1 Cor. 16. 2. Acts 6. 1.

Q. In what manner ought this to be done?

A. He is to give cheerfully, willingly, avoiding grudging and vain Glory, 2 Cor. 9. 7. Rom. 12. 13.

Q. What

Q. What Encouragement hath Charitable Christians in this Work?

A. They may assure themselves, that in doing of it sincerely, Christ will take what is bestowed upon his Members in their Necessities, as done to himself, *Mat. 25. 36.* as being the blessed of the Lord; as lending to the Lord, and he will pay again; as those that sow Liberally, shall reap Bountifully; for God is able to make all Grace abound. *Psal. 41. 1. Prov. 19 17. Mat. 25. 36. 2 Cor. 9. 8, 7.*

Q. Who is the Church of God to do good unto in this respect?

A. To all, but especially to the Household of Faith, *Gal. 6. 10.*

Q. What farther is to be done by the Church of Christ?

A. They are to look out from among themselves faithful Men, Men of Wisdom, full of the holy Spirit, qualified according to the Directions given by Paul to Timothy, *1 Epist. 3. 1.* for the Work of Bishops and Deacons, *Tim. 1. 6.*

Q. In what manner are they to be chosen, that are to be Elders or Bishops?

A. They solemnly are to apply themselves by Prayer and Fasting unto the Lord, for direction whom to chuse, and as near as they can appoint such Men in the Work, that are qualified for it, and suitably gifted to feed the Flock with wholesome sound Doctrine; then to ordain them by the laying on of the Hands of the Elder-

Eldership, *Acts* 14. 23. & 13. 2, 3. *1 Tim.* 4. 14. *1 Tim.* 3.

Q. What is the Work chiefly of the Elders?

A. To feed the Flock of God, over which the Holy Ghost hath made them Overseers; to watch for their Souls, as one that must give an Account for them, *Heb.* 13. 17. to provide seasonable Matter for them, both for Instruction, Correction and Comfort; and to labour to hold forth sound Doctrine by a due Study; and premeditating upon the Will of God, *1 Tim.* 4. 15. *2 Tim.* 2. 15. *Mat.* 24. 45. And so giving every one their portion in due Season, being Patterns or Ensamples to the Flock, *1 Pet.* 5. 1, 2, 3.

Q. Are the Deacons to be ordained by laying on of Hands?

A. Yea, so was the Example, *Acts* 6. 6.

Q. What is to be done in order to chuse them?

A. Their Qualifications are to be minded on the Churches part, and as near as they can to chuse Men according to the Pattern, *1 Tim.* 3. 8.

Q. What is their Work?

A. To oversee the Poor faithfully, and carefully to distribute the Church's Contribution, that the Poor may not justly complain, *Act.* 6. 1, 2.

Q. What Care ought the Church to take of them that labour in the Word and Doctrine?

A. To account them worthy of double Honour, not to receive evil Thoughts of them, without just Cause; nor any Accusation against an Elder, without two Witnesses; and

to

to obey them in their ruling, according to Christ's own Word, *Tim. 5. 17, 19. Heb. 13. 17.*

Q. What further are they to do?

A. They that are taught in the Word, are to communicate to him that teacheth in all good Things, according as they shall be made free by the Power of the Gospel, *Gal. 6. 6. Phil.*

4. 17.

Q. Are they thus to be contented so Labour?

A. Yea, and when the chief Shepherd shall appear, they shall receive a Crown of Life, if Faithful, Free, Ready, Constant, Humble in the doing of their Work, *1 Pet. 5. 2, 3, 4.* So was Paul's Charge to the Elders, *Acts 20.* as also his own Example, *Acts 20. 33, 34.*

Q. What is the Duty of Saints in Affliction?

A. To pray for Mercy, to exercise Patience, to examine themselves, to loath their Sin, with a Resolution to turn from it, *Jam. 5. 14. Lam. 3. 40. Job 24. 31. Job 3. 14.*

Q. What are they to do further?

A. They are to send for the Elders of the Church, and they are to pray over them, anointing them with Oil in the Name of the Lord. And there is a two-fold Promise: First, That the Prayer of Faith shall save the Sick. Secondly, That if he have committed Sin, it shall be forgiven him, *Jam. 5. 14, 15, 16.* This Promise of Recovery must be considered, if God have not otherwise determined, for it is appointed for Men once to die: and if Recovery should always be of sick Members, then

then none in the Church should die.

Q. What was ever practised by Christ's Disciples? &c.

*A. Yea; they anointed with Oil, in the Name of The Lord, many that were Sick, and healed them, Mark, 6. 13. Although there be no more in the Oil, than there was in the brazen Serpent, yet being commanded by the Lord, there is Virtue in it, and God's promise is to his own Way: Therefore let none despise and run out of God's Way, as *Ase* did, *1 Chron. 18. 12, 13.**

Q. What are Persons to do when merry?

*A. They are to sing Psalms, and Spiritual Songs, according to their sensibleness of the Lord's Mercy to themselves, or the Church of God, and to speak forth their Experiences of God's Goodness, Mercy, either Spiritually or Temporally enjoyed; for the Praise of God, for the raising up each others Hearts, *Exod. 15. 12. Isa. 26. 1. Jude 5. Luke 2. 29.**

Q. Is Singing, giving of Thanks, Praising, Blessing God, all due?

*A. Yea; the Apostle's words make it to appear, *1 Cor. 14. 15, 16, 17.**

Q. What are Christians Duty to all Men?

*A. To do to all Men as they would be done by, *Mat. 7. 12. Luk. 6. 31.**

Q. What is their Duty to Enemies.

A. To pray for them that persecute them; to do good to them that hate them; to bless them that curse them; to feed, if hungry; if

A new and useful Catechism.

if thirsty, to give them Drink, *Rom. 12. 20.*
Mat. 5. 44.

Q. How must they learn this Duty?

A. By considering that Christ laid down his Life for them, while Enemies, *Rom. 5. 8.* by a serious consideration, that God would have Love and Mercy shewed to them that are Evil, that Saints might be like God; that Men might that way be provoked to turn unto the Lord; and if not provoked by the Lord's Patience and Mercy, nor his Peoples, it will justly make their Torments insupportable, *Mat. 5. 45. Rom. 12. 20.* even as sad as Coles of Fire upon the Head.

Q. What are Christians Duty to Magistrates?

A. To obey them in all things commanded by them, that are not contrary to the Law of the Almighty God; not for Wrath, but for Conscience-sake.

Q. What must we do when we cannot actually obey?

A. Patiently suffering, as did the three Children, Daniel, Paul and Silas, Peter and John, when Governours required, that to be done which God forbid, or commanded that to be avoided that God enjoined, *Rom. 13. 5. Acts 4. 19. & 16. 21, 23. Dan. 3. 16, 17, 18. & 6. 10.*

Q. How are Men elected, or chosen by the Lord?

A. They are said to be chosen in Christ before

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fore the Foundation of the World, Ephes. 1. 4.
1 Pet. 1. 2.

Q. How are Men in Christ?

A. By Faith, Rom. 11. 20. 13.

Q. How then cometh Faith?

A. By hearing the Word preached, Rom. 10. 17.

Q. How comes the Word of Remission of Sins and eternal Life to be preached?

A. By the Death and Resurrection of Jesus Christ.

Q. How came Jesus Christ to die for our Sins?

A. It was the Lord's free Love, in sending him into the World, John 3. 16. Luke 24. 47. 1 Cor. 15. 13, 14, 15.

Q. But seeing Men are chosen through the sanctification of the Spirit, and belief of the Truth, as 2 Thess. 2. 13. How then are they chosen in him before the Foundation of the World?

A. In the Purpose of God, they that believe are his Chosen.

Q. How make you that appear?

A. God calleth things that are not, as tho they were, Rom. 4. 17. And so he said to Abraham, I have made thee a Father of many Nations, yet not the Father of one Child at that time, but Ishmael, Gen. 17. 5. but not of Isaac, in whom his Seed should be called, Rom. 9. 7.

Q. How doth it farther appear that Men are Elect,

Election, according to the fore-knowledge of God, thro' Sanctification of the Spirit and Obedience; 1 Pet. 1. 2, and yet are said to be chosen before the Foundation of the World, in Christ 2 Tim. 1. 9.
A. Christ is called a Lamb, slain from the Foundation of the World; yet not slain many thousand Years after, till he was a Man in the Flesh: so Men are said to be chosen in Christ before the Foundation of the World; yet not chosen till they have the Sanctification of the Spirit, and believe the Truth, 2 Thess. 2. 13. He hath set apart the Godly for himself, Psal. 4. 3.

Q. How are Men said to be ordained of old to Condemnation 2 Tim. 1. 9.

A. Not as Men, but as wicked, ungodly Men, who turn the Grace of God into Wantonness, denying our Lord Jesus Christ, and the only Lord God, Jude 4.

Q. How doth this farther appear?

A. Because that God manifesteth upon Oath, that he desireth not the Death of a Sinner, but that he may turn and live.

Q. How doth it appear that God doth not ordain any to Destruction, but as they are wicked and abuse his Grace?

A. By his lamenting the Ruin of them that have perished, and hid the things hid from their Eyes that pertain to their everlasting Peace, Matth. 23. 37. Luke 19. 41, 42. Also by the Lord, minding that Man's Destruction

on is of himself, *Acts 13. 46.* Al-
 for for this Cause God shall send them strong
 Delusions; and for this Cause he gave them up
 to vile Affections; so that there was a Cause
 of their Ruin when they had a being, and not
 before they had a being. *2 Thess. 2. 10, 11. Rom.*
1. 24. Psal. 81. 20, 21.

*Q. What are Childrens Duty towards their Pa-
 rents?* *1. The Foundation of the World.*
A. Children obey your Parents in all things;
for this is well-pleasing unto the Lord; Col. 3.
20. compared with Ephes. 6. 1, 2. Exod. 10. 12.

*Q. What is the Danger of disobeying, slighting,
 or making light of Parents?*

*A. Some eminent Judgments have taken
 hold of those that have so done; and it doth
 much provoke the Lord.*

*Q. What Judgments have fallen upon Children,
 for making light of their Parents?*

*A. Ham, the Father of Canaan, for his
 Contempt of his Father Noah, was cursed;
 and was Servant to the rest of his Brethren;
 Gen. 9. 22, 23, 27.*

Q. What else doth disobedient Children?

*A. He that smote his Father, or he that
 cursed or reviled his Father, was, according
 to the Law of God, to be put to Death. Exod.*
*21. 15, 17. His Name to be put out in obscure
 Darkness; that he curse his Father or Mother;
 Prov. 20. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Q. How

Q. How doth it appear that some eminent Judgment is likely to fall on them?

A. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, Prov. 30. 17. Disobedience to Parents is reckoned up among the Sins that God hath punished, Ezek. 22. 7, 14. among the Sins that God will punish; and that which makes the Days with other Evils perilous, 2 Tim. 3. 2.

Q. Are Parents to be obeyed in any thing actually, that contradicts the Mind of the Father of Spirits?

A. In this respect we must honour God more than Father or Mother, or Governours; as Christ saith, Call no Man Father, for one is your Father, which is in Heaven, Mat. 23. 9.

Q. What Priviledge have those Children that are obedient to their Parents in the Lord?

A. It is called the first Commandment with Promise, Ephes. 6. 3. God blessed the Rebabites, the Sons of Jonadab, and honoured them highly, because they did not violate their Father's Command, but observed it, Jer. 35. 5, 6, 7, 8, 9. compared with 18 & 19 verses.

Q. What was done to the Children that mocked the Prophet because of his bald Head?

A. They were cursed; and two Bears came forth out of the Wood, and slew forty

forty two Children, 2 Kings 2. 23, 24.

Q. What may this Judgment of God teach Parents?

A. Much; to caution and instruct their Children to take heed of despising, reproaching or mocking any, though wanting any thing in Person or Substance that others enjoy.

Q. What was done to Gehaza for Covetousness and Lying?

A. The Leprosy of Naaman the Syrian came to him and his Seed for ever, and he went out white as a Leper, 2 Kings 5. 25, 27.

Q. What was done to Ananias and Saphira for lying?

A. They fell down both dead at the Apostles feet, Acts 5. 1, 2, 3.

Q. What must be the Portion of Liars?

A. They shall have their part in the Lake of Fire and Brimstone, that tormenteth for ever and ever, Rev. 21. 8.

Q. What did Moses say to the Brethren that strove with each other?

A. Rebuked them, saying, Wherefore smitest thou thy Fellow? And Abraham said to Lot, when their Herdsmen were at strife, Let there be no strife between me and thee, for we be Brethren, Exod. 2. 13. Gen. 13. 8. It was the Charge of Joseph to his Brethren, saying, See that ye fall not out by the way, Gen. 49. 24.

Q. What

Q. What is the Duty of Servants to their Ma-

A. Servants be subject to your Masters with all fear, not only to the Good and Gentle, but also to the Froward, 1 Pet. 2. 18, 19, 20, 21.

Q. But what Service ought a Person to perform to those whom he engageth to serve?

A. Diligently, faithfully, humbly behaving himself in his outward Business; avoiding Eye-service, purloining, or taking little Matters without Consent or Knowledge of his Master, or stubbornly answering again, or despising or slighting of them, because they are Brethren, Ephes. 6. 6, 7, 8. 1 Tim. 6. 1. Titus 2. 9, 10.

Q. What Encouragement hath a Servant to be subject to the Froward, to be Faithful, to be Humble, Diligent, avoiding Eye-service, not answering again?

A. The Grace of God in sending his Son to die, teacheth those Lessons, Titus 2. 11. also knowing, that whatsoever good Thing any Man doth, the same he shall receive of the Lord, whether Bond or Free. Also the Law of Equity, which the Law of God gives a being unto, would have Servants do as they would be done by; and so Masters to deal by their Servants, as they would have their own Children, when they come to be Servants, dealt by; considering those words,

Mat. 7. 2. Mark 4. 24. What measure you mete, shall be measured to you again. Therefore let Master and Servant, Father and Child, all prepare according to the Measures of Knowledge received, doing the Will of God from the Heart.

And this shall be the Conclusion of the Matter, Fear God, and keep his Commandments, for this is the whole Duty of Man, *Ecclesi. 12. 13.* Remember thy Creator in the Days of thy Youth: say daily, What am I, what do I, whether go I, Thy last Hour, and Eternal Judgment, do not forget.

It is or supposing of them, because they are
Psalm. 138. 8. 1 Tim. 4. 1. Titus 2. 12.

What Encouragement hath a Servant to
 be subject to his Master, according to the
 Example of Christ, according to the
 Example of Christ, according to the

THE END.

to die, teaching those Lessons, Titus 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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APPENDIX.

May 1693.

Being desired by Brethren to reprint this short Catechism; and moved thereto at the Association of several Messengers and Elders assembled together at *Nantwich*, April 19, 1693. And looking upon my poor Endeavours to be far short of what might be done in order to the instructing of Youth, and what some have done; yet in answer to the desire of that Christian Assembly, and the fervent Desires of many in the Countries, I have been made willing to cast my Mite again into the Treasury of the many Endeavours, to promote the instructing of Youth in the things mentioned, agreeable to the Will of God, in this short Catechism; and leave the Matter therein to the Acceptance of some, and the Censures of others; but the Truth therein contained to the blessing of him that ordains strength out of the Mouths of Babes; and can make it profitable to those that without pride or prejudice consider of the *Answers* to each *Question*, grounded upon the Holy Scriptures.

I have briefly added an Epistle to be seriously considered by young Men and Women, in twelve Particulars: Which I do hope may be profitable in this Day, when so much Pride, Profaneness, and slighting the Duties of their particular States, that they are liable to in this poor Mortal Pilgrimage; begging of God it may be a Blessing to some, and the Counsel of God live upon their Souls, when I, by reason of Decays must shortly be in the dark shade of the Grave, where there is no Work to be done for the honour of God, and Good of poor Souls, whom the great God hath so loved, that he hath sent his Son to die for them, that they might live to him. *Joh. 3.16. 2 Cor. 5.15.* The Things spoken a little unto are these.

I. To young Christians, as Servants.

II. To their Estate as Freeman.

III. To their Estate, as believing and obeying Christ.

IV. As to the sad Estate of Men not believing nor obeying the Lord Jesus.

V. As to a married Estate, and being in a dear conjugal Union.

VI. As to the State of some single and unmarried.

VII. As

VII. As to your State, if prosperity attend.

VIII. As to your State, if Adversity attend, or a poor Condition.

IX. As to your State, if persecuted for Righteousness sake.

X. As to the Duty in preparing for Death.

XI. Consider of the Judgment to come.

XII. Be much in every condition, praying and praising of a good God.

I. Then to consider as a Christian Man or Woman, as a Servant. Remember God's Eye is on you, tho your Master's Eye is off you. Remember, Souls, if you be faithful, humble, diligent, God will reward you, tho your Masters should abuse you. Remember the wise Man's words, *There be four things that disquiet the Earth; one is a Servant when he ruleth*, Prov. 30. 22.

Consider well the faithfulness of Jacob to Laban, as a Servant, Gen. 21. 38, 39.

Consider the faithfulness of Joseph in Potiphar's House; and how God was with him, Gen. 39. 1, 2, 3, 4.

Consider the faithfulness of Daniel, that the Enemies could have nothing against him but in

in the Matters of his God, *Dan. 6. 4, 5.*

Take heed of a lying Tongue, vain Company, or giving way to youthful Lusts; have an Eye to God's All-seeing Eye, *Gen. 39. 9.* at all times, and in all places; worship him according to his Will revealed in his holy Word: And then it will be your Happiness, tho' Masters oppose you: your Bodies stand engaged in temporal Service to your Masters, but your Consciences stand engaged to God in the Matters of Faith and Worship only to serve God. *1 Cor.*

7. 23. Ye are bought with a Price, be ye not the Servants of Men. A wise Servant shall have rule over a Son that causeth shame; and shall have part of the Inheritance among the Brethren, Prov. 17. 2. Make Conscience of your Master's Business, as if it were your own.

H. Consider, in the fear of God, to mind your Duty as Freemen, then looking upon yourselves to be the Lord's Servants, using your Liberty so as to honour him. Some young Men have had some sweet Appearances of Piety, minding the things that may lead to Glory and an everlasting Kingdom; and yet have lost their Convictions, and slighted Truth, and the Ways of Christ, and not prized his Word: Therefore receive these Cautions, and take heed of vain Company; it has been the Devil's Bait to destroy thousands; *O stand not in the Way of Signers.* Consider seriously of these Scriptures, *Prov. 4. 14, Psal. 1. 1. Prov. 13. 20. 1 Cor. 15. 33.*

Take heed of prayerless graceless Yokefellows, for sinister worldly lustful Ends; put Snakes in to your Bosom, that will rather sting you than comfort you; hinder you in your Duties, than further you in Piety: This was the Sin of the old World, *Gen. 5. 2.* This drew away *Solomon's* Heart from God in his old Days, *1 Kings 11. 4.* Therefore in this case be much in Prayer and a divine heedfulness in minding Religion more than Riches, and Piety more than Portion, and meek disposition more than gorgeous Apparel, and discretion more than outward Jewels. Consider of *Prov. 31. 30.* & *Cor. 7. 39.* Be careful in buying and selling, of doing as you would be done by; avoid vain Words. Remember the great Oracles of Heaven, *Do Justly, Love Mercy, walk Humbly with thy God, Mic. 6. 8.* O think on these things with great reverence, of that God that enjoins them, and in whose Hand is thy Breath.

III. Consider, young Men, of the necessity of true Faith. And know this is the Work of God, *That you believe on him whom he hath sent, John, 6. 29.* even on Jesus Christ; close with him as your Priest, Prophet and King. O blessed Jesus that makes an Atonement by his precious Blood: O joy in God, and in the Lord Jesus Christ, by whom you by Faith receive the Atonement, *Gen. 5. 11.* It's he that is a perfect Sacrifice, *Lev. 17. 19.* In his Name Repentance, and Remission of Sins is commanded.

manded to be preached among all Nations, beginning at *Jerusalem*, *Luke 24. 47.* They being great and grievous Sinners, yet they must have the Offer and Call to Repentance, and the gracious tenders of Remission of Sins in his Name. O Soul, consider, 'tis he that died for thee, that thou mightest live to him, *2 Cor. 5. 15.* O Soul, 'tis he that God hath set forth to be a Propitiation for Sin, through Faith in his Blood, *Rom. 3. 25.* 'Tis his Soul that became Sin for us, that we might be made the Righteousness of God in him, *2 Cor. 5. 21.* It's his Righteousness that is declared for the Remission of Sins that are past, through the Forbearance of God; *Rom. 3. 25.* It's he that Angels came to proclaim, like an Herald from Heaven, saying, *Glory to God in the Highest, Peace and Good-will towards Men.* O let the Consideration of his Love in redeeming thee by his precious Blood, lead thee to say, *Lord, what wouldest thou have me to do?* And mind his pure Word for direction in thy Duty, that is preserved, recorded, and was confirmed with divers Signs and Miracles, and Gifts of the Holy Ghost, *Heb. 2. 3, 4, 5.* He that will have a Faith that is not attended with conformity to the Will of God, and Sayings of Christ, will be in a Storm, like a House without a Foundation. Therefore, Souls, hold fast the Doctrine of the Holy Apostles of our Lord, *Mat. 2. 42.* And be mindful of the Commandments of the Apostles

fles of Christ, as well as to be mindful of the
 Words of the Holy Prophets, *2 Pet. 3. 2.*
 which are by faithful Men to be kept till the
 coming and appearing of Jesus Christ, *1 Tim.*
5. 21. & 6. 13, 14. Rev. 3. 10. John 20. 31.
 Labour to have such a Faith that leads to con-
 formity to Christ, both in Heart and Life:
 For the Devils believe there is a God, a
 Christ; and they tremble at God's infinite
 Power and Majesty. And you young Men and
 Women, under the Riches of his Goodness,
 and believing the unsearchableness of his Mer-
 cy and Grace in a dear Saviour bestowed on
 you, are concerned greatly to obey him; con-
 sidering that he will shortly come in flaming
 Fire, to render Vengeance upon all those that
 under his Calls of Grace matter not. See
2 Thess. 1. 8. Rom. 2. 4. Doth he say, *He that*
believes, and is baptized, shall be saved; and he
that believes not, shall be damned? If Baptism
 be that which is to follow Faith, do not slight
 Christ in that Duty. *Cornelius* is promised by
 the holy Angel, that in sending for *Peter*, he
 shall tell thee what thou oughtest to do, *Acts*
10. 5, 6. You find *Peter* commands Water-
 Baptism to those that had received the extra-
 ordinary Measures of God's Spirit: Consider
Acts 10. 47. So that this may be fairly con-
 cluded, that Angels are subservient to the Go-
 spel Ministration: For *Peter* had, with the
 rest of the Apostles, the Commission of Christ
 given to them, by him that had all Power in
 Heaven

Heaven and Earth, *Matth. 28. 19, 20.* So Saul, after the Lord met him as he was going to persecute the People of God; and upon his Question, *Who art thou, Lord?* The Answer is, *I am Jesus.* O Jesus, a Saviour; and thou persecutest me in my Members and Followers. Upon hearing this Voice, he falleth down trembling, and saith, *Lord, what wouldst thou have me to do?* Go to Ananias, he shall tell thee what thou must do. Ananias had a Vision, and is by the Lord sent unto Saul, and directed unto the Street, and to the House, even to Judas, to enquire for one Saul of Tarsus; who was observed by the Lord to be praying. See *Acts 9. 6.* compared with *ver. 10, 11.* and when he came, laid his Hands on him, and telleth him, *Jesus that appeared to him by the Way, sent him to him, that he might receive his Sight, and be filled with the Holy Ghost.* And immediately there fell Scales from his Eyes, and he received Sight forthwith; and arose, and was Baptized, *Acts 9. 18.* compared with *Act 22. 16.*

O Souls, you that have not yet conformed to this blessed Duty, you are greatly concerned to put on a holy profession of Christ, by submitting to holy Baptism, *Gal. 3. 27.* and minding the Errand of that holy Duty, all your Days, *viz.* a dying to sin, and rising to newness of Life, *Rom. 8. 1, 2, 3.* *Gal. 2. 12.* For if Baptism be submitted to, and not the End or Errand of it minded, it is like a Sword

Sword of a Magistrate without Justice, and like a Sign without having anything within: for the Church of England say right, That Baptism is an outward Sign of inward Grace; but none of this they can behold in an Infant, that they say, is by Name a Child of Wrath; or many of them say, No it is like Seals without minding the Conditions specified; or like a Souldier lifting himself under his Captain, and after refusing his Commands in fighting against his Enemies; which things will not be born by Men.

O Souls, do not slight the Will of God in point of Duty in this respect, and all others commanded by your Lord; for know, That Faith without Works is dead; and would you be content with a dead Faith in a dying Hour, and in the Day of your Account? Consider James 2. 19. compared with the 26th Verse.

I speak the more to this Duty, because some have changed both the Subject and the Manner: Others cry down this and other Ordinances, as if ceased: Others live below what they profess in this righteous Service. I could say much to the Danger of falling under such Delusions; which the good Lord keep you from. Surely we may cry out with the Prophet, *Is'time, Lord, for thee to work; for Men make void thy Law.* Therefore mind those Duties that relate to that blessed Priviledge, of having a Place in God's House; for they are blessed that dwell there, *Psal. 27. 4. &*

84.4. *Acts 2.42* Esteem others better than your selves; walk humbly; prize Gospel Opportunities; slight not assembling with the Church of Christ, *Heb. 10.22, 23.*

Labour after such a Faith that pacifieth the Heart. I may assure you, in the Fear of God, and in the Truth of God, this is also a Faith of a right kind, *Acts 19.10*. When the Faith you have in Christ, in dying for your Sins, leads you, and works Death in you to your Sins, it is Faith of a saving Nature, *Ti-
tus, 2. 11, 14. Gal. 1. 4.*

O Souls, when there is such a Faith that believes Promises and Prophecies, though Providence seem to contradict them, as if such things should never be, *Rom. 4.19, 18.*

O Souls, consider of the Necessity of Faith.

It's that which, laying hold on the Blood of Christ, justifieth, *Rom. 5.1*.

It's that which overcometh the World, and the Devil, *Joh. 1.5* and *1 Pet. 5.13*.

It's that which will assure you of Eternal Life, *Joh. 3.36* and *Joh. 5.24*.

It's Faith in Christ that makes your Prayers acceptable with God, *James 1.6* and *Joh. 1.3*.

It's that which is the just Man's Life, *Heb. 10.38*.

It's that which is the poor Man's Riches, *James 2.5*.

It's that which is the poor Man's Riches, *James 2.5*.

It's that which makes good Works acceptable and rewardable, *Heb. 11. 4.*

And without Faith it's impossible to please God, *Heb. 11. 6.*

IV. Consider the sad State of not believing with a Faith of a right Kind.

1. No Remission of Sins. O dreadful is that Soul's State that dyeth an Unbeliever, the Wrath of God abides on him, *John 3. 36.*

2. No Relation to God as a Son without Faith. O to come to a Death-bed, and to Judgment, and be no Child of God by Faith in Christ Jesus, will be dreadful.

3. No access to God, nor no acceptance with God without Faith, *Heb. 11. 6.*

4. No resisting of Satan without Faith, *1 Pet. 5. 9.* Unbelief slights Christ as Priest, Prophet, and King: Matters not his Blood to cleanse the foul Soul, nor his righteousness to clothe thy naked Soul; it lays thee open to the Motions of the Devil, to his Instruments, in all obscene, lewd, filthy Words and Actions, dreadful Intemperance, Lying, Swearing, Deceit, Hypocrisy, Envy, Wrath, and all manner of Pride, Vain-glory, &c. listning to the Apostles of the Devil; Factors of Hell in their filthy flesh-pleasing Songs and prophane Ballads; and all the black Guard that wait on the Devil, rejoice at thy not mattering what he commands, and canst run into what he forbids.

5. Unbelief makes God a liar. O woful Impudence! He that believeth not God, hath made him a Liar, because he believeth not the Record he gave of his Son, 1 John 5. 10, 13. And this is the Record he gives of his Son, He hath given to us Eternal Life. And the not closing with Christ, is to reject the Lord's designed Way of Salvation; to prefer the Light within to be our Saviour, or Conviction to be our Saviour, or our own Works to be our Saviour, is to set up Idols in our Hearts, instead of our only dear Redeemer, that hath done that for every Man in his own Body, being a perfect Sacrifice for Sin, by bearing our Sins in his own Body on the Tree. This ought to be applied by Faith inwardly, and works a change both in Heart and Life, and teacheth to deny all Ungodliness, and to live to him soberly, righteously and godly.

It's in him that the Father declareth he is well-pleased, Mat. 17. 5.

It's in him that poor Sinners are called to Behold; saying, Behold, Behold me to a Nation that is not called by his Name, Isa. 65. 1. & 43. 6.

It's he that is lifted up, even as Moses lifted up the brazen Serpent; that whosoever believeth on him might not perish, but have Eternal Life, John 3. 14, 15. the true Christ of God, God and Man; and to reject him, is to stumble at him that God hath designed by Faith in him to be thy Saviour, Rom. 9. 32. 33.

V. Young

V. Young Men and young Women, as to your single State, or unmarried; mind what is offered to consideration in the third Page of this Epistle; and know, that a single State of Life frees from many Incumbrances. Take heed of pretending Love, where there is nothing in true reality intended; for God is the Avenger of such wicked hypocritical Dealings in any matter: and then in such a Matter and Case, see *1 Thess.* 4. 5, 6. And though good *Paul* could wish that all were as he; yet from those natural Inclinations that are in some, it's better to marry than to burn in lustful Desires. I shall in this Case say, as our Lord saith of some that make themselves Eunuchs for the Kingdom of Heaven's sake, *He that is able to receive it, let him receive it.* *Mat.* 19. 12. *1 Cor.* 7. 9.

VI. As to your State as married. O consider of your Duties in that near and dear Union, laid down in several divine holy Directions in Scripture.

1. Remember your Wife is Flesh of your Flesh, Bone of your Bone; and Christ saith, *They twain shall be one Flesh,* *Matth.* 19. 5.

2. Remember they are the weaker Vessels, and give honour to them, *1 Pet.* 3. 9.

3. Remember a good Wife is from the Lord; prize them very highly, that are the Benedictions of your glorious Creator; see *Prov.* 19.

14. & 18. 22. she is a great help meet to poor Man; she is like the Merchant's Ship, she fetcheth her Food from far, fetcheth former and latter Experiences, and strengthens Hope in God under present Difficulties; she fetcheth the Counsel of Heaven in divine Laws; the Comfort of Heaven in great and precious Promises. Thou must depend in a lower sense, upon her Loyalty, Care, Diligence, Chastity: See Prov. 31. 11th Ver. compared with the 14th. The Law of Kindness is in her Mouth, Prov. 31. 14.

4. Love her in Reality, as Christ loved his Church, so as to support, nourish, comfort, avoiding Bitterness in Words or Actions, Col. 3. 19.

5. Labour to live with her as a Man of Knowledge, in much Wisdom at all times, affording Instructions in Meekness, and by good Examples of Piety, in holiness of Heart & Life, provoking of them to Love and good Works, but not to Strife. O Souls, let there be no Strife, except ye strive who shall be most holy, most humble, most zealous for good Matters, most charitable, and most self-denying.

6. In these things live together as Heirs of the Grace of Life, that your Practice be not hindered. Remember that the Wife is called *the desire of the Eye*; and Job saith, *I have made a Covenant with mine Eyes, why then should I look upon a Maid?* Job 31. 1. Ezek. 24. 16. Give not way to lustful Desires after any other, nor to evil

evil Concupiscence; and deal not treacherously with the Wife of thy Covenant. This was a Sin of old, that tho some covered his Altar with tears, he regarded them not; see *Mal.* 2.13,14. Remember thou must as an Husband and as a Wife give an Account to God how thou hast lived in thy relative Duties towards her, and she towards thee. And therefore you Wives labour after the Ornament of a meek and quiet Spirit: See that you reverence your Husband, and in your Vertues be as a Crown to them, *1 Pet.* 3.4. *Ephes.* 5.22.24. *Prov.* 12.4. O do no unseemly things, in Words or Actions, to be as Rottenness in his Bones, *Prov.* 12.4. Remember he is thy Head, and yet thou art concern'd in Matters of Faith and Worship, there to own God and Christ above the dearest Relation in the World.

VII. If you have Prosperity in outward things, consider;

1. If comes not from the East or from the West, but from the Lord of the whole Earth, *Psal.* 75.6,7.

2. All things here are uncertain and unsatisfying, and soon taken from you, or you from them, *Eccles.* 5.10. *Prov.* 23.5.

3. You are Stewards with what God puts into your Hands, and must shortly give an Account, *Jam.* 5.1,2,3,4.

4. If you have not true Wisdom to use it, you may be destroyed with it: *Prov.* 1.32.

The Prosperity of Fools destroyeth them. Psal.
73. 12.

Consider, the World is like a Lottery : some come into it with their Heads full of Winnings, and go out of it with their Hearts full of Losings. Take heed of being lifted up with Pride under Riches or Honour : Consider, *Pride goeth before Destruction ; and an haughty Spirit before a Fall.* Prov. 16. 18. Remember he that travelled upon the highest Stage of this World's Glory, and had Wisdom to find out the Excellency of natural Things, from the Cedar in *Lebanon*, to the Hyssop on the Wall, and to make trial of all things for satisfaction under the Sun, 1 King. 4. 33. Yet in all his great Enjoyments, he proclaims, *All was vanity and vexation of Spirit.* If Prosperity attend, take heed of Covetousness, Pride, Uncharitableness. O do good in the World, with the things of the World. Take heed, dear Souls, of abounding with Superfluities, while some of God's Children want Necessaries. The divine Charge is given to those that are Rich, *That they be not high-minded ; that they trust not in uncertain Riches, but in the living God.* Be ready to distribute, willing to communicate, laying up for themselves a good Foundation for the time to come. This way to lay out, even to do good to all, especially to the Household of Faith, is the way to lay up, 1 Tim. 6. 18, 19. And the Liberal Soul shall be made fat, Prov. 11. 25. O be using the World as Strangers do their Inn ; they

they count a Bait no Let. O let all the Providences of God attending you, as to Health, Strength, as to Trade, as to yearly Revenues, as to a good Wife or good Husband, as to good Children, as to Reputation, lead you in things given, to admire the Giver; and to love things given so far, as you may honour the Giver. *Prov. 3. 9. Honour the Lord with thy Substance*; and there is promised an Increase. O Soul, if the Streams be sweet, what is the Fountain! And if the Creature be sweet, what is the Creator! O Souls, serve God with all; labour to love God above all; and be content to be at his dispose in all: *1 Chron. 29. 14. Matt. 10. 37. Isa. 39. 7, 8. Job. 1. 21.* Consider, in great Prosperity you live upon Alms; have nothing but what the great God gives you, and live daily on his bountiful Benevolence; and as he descends with Favours to you, so do you ascend with Thankfulness to him: *Give us this Day our daily Bread*, our Lord teacheth us to pray; and cannot we live well one Day without Bread? then let's ask it every Day, and be thankful for it. *David* rose at Midnight to praise God; but it's hardly some Mens Mid-day Work. Hide not your Face from your own Flesh: While some poor Relations are in Want, if thou hast prosperity, look not with a scornful, but with a pitiful Eye upon them; *Thy own Friend, and thy Father's Friend, do not forget*; *Isa. 58. 7. Prov. 27. 10.* *Job* in his Prosperity caused the Widow to sing; and pulled the

the Poor out of the Jaw-teeth of the Wicked ; And the Blessings of them that were ready to perish, came upon him ; read the 31st Chapter of *Job*. O how hath the Abuse of Prosperity, and growing Proud, overturn'd *Sodom* ? *Ezek.* 16. 49. brought down that great Monarch *Nebuchadnezzar*, overturned *Belshazzar* ; smote *Herod* with Worms for taking the popular Applause of the People, who died immediately, *Acts* 12. 23. Those that slight Christ's Work and Way for the love of these worldly things, shall never taste of his Supper, *Luke*, 14. 18--24.

How have some, for the love of this World, and the things therein, forsook the Assembly of the true Church, and the divine Institutions ; and fallen in with a false Church, a false Ministry, and countenanced a company of vain Traditions in the pretended Worship of God ; and for fear of humane Fury, fell under the Fury of divine everlasting Vengeance ; and are in danger (without true Repentance) for rejecting Light, to be cast into utter Darkness ? O Souls, tremble at that Word that saith, *They shall drink of the Lord's Wrath, poured out without Mixture*, *Rev.* 14. 9, 10.

Consider *Moses*, *Heb.* 11. 24. the three Children, *Dan.* 3. *Daniel's* Case, *Peter* and *John's* Case, *Acts*, 4. 5. *Antipas* his Case, and the Church's Courage in that Day, *Rev.* 2. 13. The Case of *Stephen*, and all the blessed Martyrs. Some were in great Prosperity outwardly, but did

did not neglect what God commanded, nor cowardly comply sinfully, but hazarded all, even Life it self.

Watch and pray in these things, that Prosperity be not your Ruine, by complying with sinful Temptations, while you shall dare to put a blot upon God's [Not:] Touch not, taste not, handle not, after the Commands and Doctrines of Men, Col. 2. 21.

VIII. As to Adversity, or being in a poor low Condition in this World, remember these things:

1. That Godliness with Contentment is great Gain. As it is not the bigness of the Cage that makes the Bird to sing without a secret Instinct; so it is not having little of this World that should cast thee down, since commanded by the Lord to be content with such things as ye have, Heb. 13. 5.

2. Consider, A little with the Fear of God is better than the Riches of many Wicked, Psal. 37. 16. Consider Eccles. 4. 6. Prov. 16. 8. Consider, dear Souls, it's better to be in the meanest Condition in this World that possible may be, with the Enjoyment of Christ and Truth, than in the highest Condition without him and it: In a word, it's better to suffer with him, than reign without him: Consider, it's better to be with a Lazarus in his Rags and Sores, keeping Integrity, than to be with a Dives in his Riches and Robes, in a State of Wickedness

edness and Sensuality, *Psal.* 73. 12. *Luke* 15. 19, 20, 21, 22. And willst thou

Have some their Beds of Ivory, stately Places of Rest? O but, poor Believer, hast thou rest from the damning Guilt of Sin? Rest from the Curse of the Law? Rest from an accusing Conscience, through Faith in Christ? *Mat.* 11. 28. O wouldest thou part with this for theirs? Surely no.

Have they the Fat of the Flock, and their curious Dainties? And what if thou hast mean Food and coarse Bread, but art partaker of Christ by Faith as the true Bread of Life, and art nourished by him up to Eternal Life? *Jahn* 6. 51. 54. O dost thou enjoy the Fulness of God's House, Christ as held forth in his Word and Ordinances? Surely, poor Soul, thou couldest not part with him for all the Epicurian's Dainties.

Have they their Wine in Bowls, and thou the Water of Affliction? yet art refreshed with his Love, that is better than Wine, yea better than Life, *Cant.* 4. 10. O how hath the Wine of his love cheared thy wounded Spirit, when nothing else would avail! *Psal.* 63. 3.

Do Men in their Pomp chant to the sound of the Viol, and have their melodious Sounds? O but, poor Soul, hast thou heard the joyful Sound of Remission of Sins, and Everlasting Life through a dear Redeemer, and art framing thy Soul and Body to the teaching of this

this joyful Sound? O be content thy Enjoyments are far beyond theirs. Consider *Psal.* 89. 15: O the blessed sound of the Gospel in the Benefits of his Death, Resurrection, Ascension and Intercession may make thee exceeding joyful.

Poor Soul, have they their choice Ointments and Perfumes; and thou hast thy smoaky House and poor Enjoyments? Yet, Soul, consider if thou hast the Anointings of God's Spirit, this is far beyond what they enjoy, *1. John* 2. 27. The Spirit quickens, the Spirit comforts, the spirit leads into Truth: Take heed of that Spirit that leads from Gospel-Institutions and Commands; that's a Cheat of the Devil. The holy Apostles say, *He that is of God, beareth us; and hereby know we the Spirit of Truth from the Spirit of Error, 1 John* 4. 6. *The Spirit witnesseth with our Spirits, that we are the Sons of God; and sealeth us to the Day of Redemption.* And Soul, is not this far beyond all the pleasant Artificial Savours in the World? Well, be content, Soul, if you have your Hell here, and your Heaven hereafter, it's well enough: *Rejoice in hope of the glory of God, Rom.* 5. 2. Though poor in this World, yet if rich in Faith, thou art happy, *Jam.* 2. 5.

And now I beseech you, take heed of those things that bring some into a low poor Estate in this World.

I shall give some Hints at some of them.

1. Beware of *Slothfulness*; this brings Poverty like an armed Man on some, *Prov. 6. 11.*

2. Beware of *Secretship*: Why should thy Bed be taken from under thee? *Prov. 6. 1. & 22. 27.*

3. Take heed of lustful sinful Desires of *Strange Women*; though their Lips drop as an Honey-comb, such have been a Snare to many, *A Dart hath struck through the Liver; and their Wealth hath been in the House of Strangers, Prov. 5. 3. 10.*

4. Beware of rejecting of *Instruction*, or *seber Reproof*; this brings Poverty, *Prov. 13. 18.*

5. Beware of loving costly *Superfluities*, Wine and Oil, when there is no need of them, *Prov. 23. 21. & 21. 17.*

6. Take heed of *covetously with-holding more than is meet* in point of Charity, to Objects of great Misery; this tends to Poverty, *Prov. 11. 24.*

7. Beware of giving to the Rich, and with-holding from the Poor, *Prov. 22. 16.*

8. Take heed of delighting in the Company of *vain Persons*; such shall have Poverty enough, *Prov. 28. 19.*

9. Take heed of *Oppression*, though thou be poor, of oppressing the Poor: *Prov. 28. 3.*
It is like a sweeping Rain that leaves no Food.

Now

Now I beseech you consider of these Cautions that Men oft-times make themselves poor by such things as ought to be avoided.

IX. Something briefly offered, in case it shall be your State to be persecuted; which all that will live godly in this World must and may expect, until that glorious Day come that God will make a new Heaven and a new Earth.

And as to your being persecuted for Righteousness-sake, either for doing what God Commands, or for not doing what he Forbids:

1. Commit your Souls to God in well-doing; fear him, trust in him, let him be your Fear and Dread, *Isa. 8. 13.*

2. Rather in the fore-mentioned Cases, chuse to suffer than to sin.

3. Keep a good Conscience, for that will bear you up under all hard Trials; Integrity will afford daily Joy, *Act. 24. 16.*

4. Be purely suffering in a principle of Love to God and Christ, if ever you would be owned by God and Christ, if otherwise, all Suffering may be nothing, *1 Cor. 13. 13.*

My Friends, give me leave, that have been five times in Prison for my Lord's Cause, and sometimes beaten, and often fined, to beseech you

you to avoid these things in suffering, if God permit Trials to come upon you.

1. Take heed of unbelief of Promises: O that Promise, *If ye be reproached for the Name of Christ, happy are ye*, 1 Pet. 4. 14. *They that suffer for Righteousness sake, happy are they, great is their Reward in Heaven*, Mat. 5. 10. 11. *They shall have in what they lose, an hundred fold in this present time, and in the World to come Eternal Life*, Mat. 10. 30. Surely a faithful Sufferer experiences sweet Comforts from God in the enjoyment of his Spirit, comfort of his Promises, Providences waiting, great Grace attending. O the sweet Comfort and Discoveries! when John was banished into the Isle of Patmos, or a place of Death, he never met with the like Discoveries before, in order to a manifesting in his four-fold Visions what should shortly come to pass; never the like Discoveries before, Rev. 1. 9. The three Children had a glorious Presence; in the fiery Furnace they were preserved, and those that cast them in, were destroyed; their Enemies convinced, no God was like their God, Dan. 3. 29. & 6. 26. Daniel in the Lion's Den, an Angel guarding of him, Lions restrained from hurting of him, the Informers destroyed before they came to the bottom of the Den, Dan. 6. 24. Paul and Silas in the Dungeon, their Backs bleeding, their Feet in the Stocks, they at Midnight praising God and praying; the Prison shaking, the enraged

caraged Jaylor trembling, and he and his after the word was preached to him, and all that were in his House, believing; and to Christ in holy Baptism conforming. Thus you see there may be an hundred-fold more than formerly was enjoyed of divine Comfort and Strength, *Acts 16. 24. to 34.* Discoveries, Preservation, some out of weakness have been made strong. O consult, Soul, that little Book of Martyrs, *Heb. 11.* Besides what shall be accomplished when the Saints shall possess the Kingdom; yea, the greatness of it under the whole Heavens shall be given to them, *Dan. 7. 27. Rev. 5. 10. Psal. 45. 16. Rev. 20. 4, 5, 6.*

2. Souls take heed in a suffering Day of Self-confidence. When Self-denial will help thee to be a faithful Martyr, Self-confidence will make thee but an unfaithful Soldier, an impatient Sufferer, and a sinful Complier; much of this I have seen in the Days of our late Trials. He that trusts his own Heart, is a Fool, *Prov. 28. 26.* Peter promised much out of a Temptation, but fell foully under the Temptation. O stay on him that gives Strength to them that have no Might, *Isa. 43. ult.*

3. Take heed of Carnal Counsel in a suffering State. There are many will say, Save your selves by complying; and leave off bearing their Testimony, and comply, contrary to their Light, cowardly; God disowned, Conscience wounded, Comforts clouded; and in

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saving themselves here, without infinite Mercy, may lose Eternal Life hereafter, *Luke 9: 24, 25.*

4. Take heed of over-loving Self, or the World more than Christ and Truth; it will bring you to a dreadful Day, in which you shall not be worthy of Christ. Remember you are not your own, but were bought with his precious Blood, when you deserved nothing but Wrath; and think not much to hazard your All for him. Consider, the Cross is intermingled with the Crown. Love not the World, nor the things (*1 John 2. 15.*) that are in the World, neither equal with God, nor above God. It will declare, if you so do, that the Love of the Father is not in you, *1 John 4. 19.* *Rev. 1. 10.*

X. O consider something as relating to the irresistible Decree of God, even Death and Judgment, *Heb. 9. 27.* O consider, it will not be long ere thou must be struggling with thy last Enemy: O restless Death, when Weakness will be attending, Strength failing, Natural Spirits expiring, Death Sobs attending, Friends weeping, and you departing from the World, Friends and Relations: O Happy then, yea fully blessed, if dying in the Lord, *Rev. 14. 13.* where *John* is commanded to write it. O presume not upon a long Life, it is a great hinderance to a good Life. O for God's sake,

ake, and for your eternal Welfare sake, do not forget your dying Hour, nor your latter End, lest you come down wonderfully, and there be none to help you, *Deut. 32. 35* *Ps. 138. 1*

1. God doth affectionately wish it, *Deut. 32. 35*

2. God doth graciously direct you to hear Counsel, and receive Instruction, that you may be wise in your latter End, *Prov. 19. 20*.

3. Labour to live so as you would wish when your Eyes come to be closed, *Prov. 5. 11* *Numb. 23. 10*.

4. Whatever your Hand findeth to do that is agreeable to the Lord's holy Will, do it with all your Might, knowing there is no Work to be done in the Grave, *Eccles. 9. 10*.

5. Remember you must die; but the Time when, the Place where, the Manner how, you know not. *Evil falls out to Man, and he knoweth it not, Eccles. 9. 12*.

(1.) In order to your dying hour, let Time and Duty go together, *Mat. 24. 46*.

(2.) Let a holy Reverence of God attend you in all Actions, Places and Conditions, *1 Pet. 1. 17*.

(3.) Let the Contemplations of God's Love in Christ to you, engage you to say daily to your own Hearts, What am I? What do I? Whither go I? O Souls, as it is the Wisdom of Men to set their House in order, and to make their Wills in disposing of what they

have; so let it be thy Work to set thy Heart in order, that thou mayest have nothing to do but to die when thou comest to struggle with thy last Enemy, and time must be here no longer. O remember the golden Sands of Time are running out apace, and the Glass of Time will never be turned, till it be turned in eternal Weal or Woe.

XI. Consider of Judgment to come. O Soul, if Death take thee Secure, carnal Hypocritical, Murmuring, unfaithful to thy Light, Disobedient or Lukewarm, or a Backslider, or Covetous, or a Compplier with some secret Sins; as Death takes you, so Judgment will find you; and all the Manifestations of God to you shall be discovered when the Books shall be opened: And no sooner the Judge shall speak, but Conscience shall say, True, Lord; and God himself will be a swift Witness against thy secret Sins not repented of: *Act. 3. 19. Mal. 3. 5.*

Remember this was one great Doctrine that the Apostles of our Lord were to preach and testify, *That is was he that was ordained of God to be the Judge of Quick and Dead, Acts 10. 42.*

O young Man remember, for the Desire of thine Eyes, and the Way of thine Heart, for these things God will bring thee into Judgment, *Eccles. 11. 9.* O Christians, grudge not one against another; yea, behold, the Judge stands at the Door, *Jam. 5. 9.* Have fervent Charity one to

to another, that is the Bond of Perfectness; and be diligent, that ye may be found of him in Peace, without Spot and blameless, 2 Pet. 3. 14. Mat. 18. 34. 35. O do not hide your Talents, but improve your Measures given; and remember, it will be sad to have that sentence pass, Take that unprofitable Servant, cast him into utter Darkness, there shall be weeping and gnashing of Teeth, Mat. 25. 30. O forget not to think of his appearing, that will certainly render to every one according to his Works, Mat. 16. 27. Rev. 22. 12. O Soul, think oft of that Jesus that died for you, will shortly come to Judge you; the last Trump sounding, the Judge descending, holy Angels attending, Graves opening, the Dead rising; Hypocrites, Unbelievers, disobedient Persons, weeping, wailing; Secret Counsels of all Hearts shall be discovered; Therefore live in this present Day, with a holy preparation for that Day in taking heed to thy Thoughts, 1 Cor. 4. 5. Eccles. 12. 14. Take heed to thy Words, Mat. 12. 36. O take heed of idle Words. Swear not at all; it's forbidden, Mat. 5. 34. Jam. 5. 12. Take heed of Lying, Cursing, Backbiting, Railing. Grievous Words stir up Wrath, Prov. 15. 1. Look to your Actions, and do not omit what God commands; nor dare to commit what he forbids. Eternal Judgment is a Christian Principle, Heb. 6. 2. And now that ye may be helped to mind these

these things, I come to the last thing propounded, and that is Prayer.

XII. O poor young Man, hast thou cause to flee youthful Lusts, to follow after Righteousness, Faith, Charity, Peace, and keep such Company as call on God out of a pure Heart? *1 Tim. 2. 11.* Hast thou, poor Soul, a Devil to resist, a World to overcome, some Corruptions to mortify, a deceitful Heart to watch over, a Gospel to obey, a Kingdom to obtain? O Souls watch and pray; make Conscience of secret Prayer, and be earliest for those things, *Jabez* begged of God, *1 Chron. 4. 10.* For your Encouragement, remember, He that seeks God early, shall find him; O a blessed Promise! *Prov. 8. 17.* Pray earnestly for the divine Operations of the holy Spirit, with the blessed Fruits of it. Christ hath promised, if they that are evil, know how to give good things to their Children, how much more shall your heavenly Father give his Spirit to them that ask it? *Luke 11. 13.*

O pray for Wisdom as Servants, to discharge your Duty in your places, that the Name and Doctrine of God be not blasphemed.

O pray for Wisdom as Freemen, that you may always be concerned in serving God in true Holiness and Righteousness all your Days.

O pray for a Faith of a right kind, and say as the Apostles, *Lord increase our Faith*, mind

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what Christ hath done, is a doing, and will do.

As to a married State, pray for Wisdom to discharge your relative Duties; Husband to Wife, and Wife to Husband, living in the Fear of God. As to your State unmarried, devote your selves so much the more to wait on and serve the Lord, if Virgin Disciples, as *John* the beloved Disciple is said by some Authors to be, and holy *Paul*.

If in a prosperous Condition, beg a humble, thankful, charitable Heart; remembering you are Stewards for God. And as to your State in meeting with Adversity, beg Patience, Contentment; admire the least Mercy under the greatest Misery, *Lam. 3. 22.*

As to your State if persecuted; beg Wisdom, Courage, Constancy, of him that gives Strength to them that have no Might.

As to your Duty in preparing for Death; O pray that you may have your Light shining, your Lamps burning, and you like Men waiting for the coming of the Lord, and be filled with his Spirit, waiting, praying for the blessed Influences of the Spirit of God upon your Souls, using all the means you can to obtain it. And if Messengers, hearing that you have received the Word, pray for you that you may receive the Holy Ghost, join heartily with them; and in laying gentle hands on you, if you receive more of the Spirit, you will be more for the Honour

Honour of God, the Comfort of your Brethren, and walk as Lights in the World, and be as Salt in the Earth. O labour to have Salt in your selves, and Peace one with another, *Mark 9. 50.*

I shall close up this little Matter with those words, *1 Pet. 1. 17.* If you call on the Father, who without respect of Persons judgeth according to every Man's Work, pass the time of your sojourning here in fear; Yea, give all diligence to those seven things that lead to the Kingdom, *2 Pet. 1.* consider *5, 6, 7, 8, 9, 10, 11* Verses. And labour to live so, as you may wish when your Eyes come to be closed, and when you come to Judgment, *Eccles. 11. 9. & 12. 14.* And pray for the Lord's Labourers, and I will beg that Truth may live in your Souls when I am dead, and may shortly meet those that fear God, and keep his Commandments, in never-ending Glory.

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